

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الأربعون المنيرة

*Forty Hadith
On Seeking
Knowledge*

Volume 2

MUFTI MUHAMMAD IBN MUNEER



Hadith Disciple Publications
New York

الاربعون ريةالمن

40 Hadith On Seeking Knowledge: Volume 2

Published in the United States of America

Hadith Disciple Publications

Queens, New York

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www.hadithdisciple.com

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First Edition

Forty Hadith On Seeking Knowledge Collection

HD BC 822-1987931-0-08

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Cover design and typeset by Hadith Disciple Publications

Dedicated to my parents.

To Abi, for turning our living room into a library.

To Ummi, for pushing me to read.

Allah's name be praised...

“When they sleep I read, when they read I memorize, when they memorize I make revision, when they make revision I teach; I am one with knowledge, the Art is formless...”

- The Way of the Disciple (Pg. 36)

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Foreword

Indeed there is no doubt that the science of Hadith is from the most noblest of sciences, a field which all the other sciences within the religion are reliant upon. It is no wonder throughout the generations, scholars and students of knowledge have exerted tremendous efforts in making contributions towards it by way of writing. By Allah's permission and help they have left behind monumental works, legacies which live on beyond their time. Their endeavours are appreciated by those who came after them. We ask Allah to have mercy upon the salaf (pious predecessors) of this Ummah and likewise those who come after them that tread their path in every era and every place.

Few are the contributions made to Ilm al-Hadith when it comes to the English language. Although some of the great works of those who came before us have been translated, still they are very few in number.

With much gratitude, we thank our dear teacher and brother in Islam Abu Ramlah Muhammad Ibn Abdulhameed - may Allah preserve him - for taking it upon himself to produce yet another tremendous work.

Indeed it was with great pleasure and honour to be among those who read it prior to its publication. It is a very unique book in its

Foreword

subjects, in its style, and in its witty and intelligent titles which force the reader to think deeply.

We sincerely hope this will benefit all readers - the ones picking it up for general benefit and the students of Hadith reading it for scholarly enjoyment. Surely, the true symbol of a student of Hadith is that the deeper they delve into the ocean of knowledge the more their thirst increases.

Disciplette,
United Kingdom
January 9th 2017

preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Granter of Mercy. All prayers and thanks belong and are due to Allah. May salutations and blessings be sent upon Muhammad and his followers.



Esteemed disciplettes and disciples worldwide, from the Netherlands to Gambia, London to Mexico, today we present to you the second volume of “Forty Hadith on Seeking Knowledge.” The first volume was an immense success, exceeding all expectations that we had. I felt it was only right to fulfill the countless requests of the disciples and try to quench their insatiable thirst for beneficial knowledge from the pure, organic Prophetic Sunnah.

In the second volume of this compilation we have tried our best to keep all the good traditions of the first volume along with covering more topics. We did this by increasing the chapters on

Preface

the various aspects of seeking, teaching and calling to beneficial knowledge in a more finely tuned scope. It is Allah we thank, and thank alone for the endless blessings that He has showered on us in the first publication, the selling out of all of its copies and being able to explain the book more than once in multiple locations. I feel that most readers enjoyed the unique style of the book and also appreciated our humble efforts in contributing to the hadith renaissance, especially during a time in which most people have turned away from the Sunnah and its arts.

Just like in the prototype to this work, I benefitted from a few chapter headings from one of my favorite books *Al-Jami' as-Sahih mimma laysa fis-Sahihayn* by the late Shaykh Muqbil Ibn Hadi al-Wadi'ee, may Allah have mercy on him, from whom I have been greatly influenced and inspired.

As far as the translation and interpretation of the compiled hadiths in English, I benefitted from many translated sources and references, such as the English translation of the Six-Mother Books of Hadith, the translation of *Musnad Imam Ahmad* - all printed by Darrusalam as well as James Robson's translation of *Mishkat Al-Masabih* and many others. I did not rely upon any of these books 100%, especially when I saw a lack of accuracy or at the very least a need for a smoother wording style.

In this collection if you happen to find a mistake, blunder, and or a need for improvement, then you should know we are more than welcome to sincere brotherly advice, scientific, knowledge-based criticism, scholarly remarks and suggestions. I ask that Allah,

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the Sublime and Most High, grant me sincerity in statement and action, accept our righteous deeds and protect us all from the trials and turmoil of the grave.

Abu Ramlah, Muhammad Ibn Muneer ‘Abdul-Hameed
May Allah hide his faults
Jamaica, New York

December 14th 2015

Daily Bread...

الأربعون المنيرية

Imam Ahmad says, “Hashim reported to us, who said, Suhayl reported to us from his father who reported from Abu Hurayrah, who narrated that the Messenger of Allah (ﷺ) said,

لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ ، فَتَكُونَ السَّنَةُ كَالشَّهْرِ ، وَيَكُونَ الشَّهْرُ
كَالْجُمُعَةِ ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ ، وَيَكُونَ الْيَوْمُ كَالسَّاعَةِ ، وَتَكُونَ السَّاعَةُ
كَاحْتِرَاقِ السَّعْفَةِ الْخُوصَةِ

“The Hour will not come until time becomes extremely short, so much that a year will be like a month, a month like the day of Jumu’ah, and the day of Jumu’ah like one normal day, and one day like an hour, and one hour will become like the time it takes to make a small fire.”

This hadith has been collected by Imam Ahmad in his grand work *Al-Musnad*.¹

1 (No. 10943) in very brief summary.

*“Get married first or
go overseas and study?”*

الأربعون المنيرية

Hadith # 1



Narrated 'Alqamah, "While I was with 'Abdullah (Ibn Mas'ud), 'Uthman met him at Mina and said, 'O Abu 'Abdir-Rahman! I have something to say to you.' So both of them went aside and 'Uthman said, 'O Abu 'Abdir-Rahman! Shall we marry you to a young virgin girl who will make you remember your past days?' When 'Abdullah felt that he was not in need of that, he called me over to join him saying, 'O 'Alqamah!' When I got close to him I heard him saying in reply to 'Uthman, 'Since you have said that, indeed, the Prophet (ﷺ) said to us,

يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ
بِالصَّوْمِ ، فَإِنَّهُ لَهُ وَجَاءٌ

'O assembly of youth! Whoever among you is able to marry, should do so, and whoever is un-able to marry, should fast as it will stifle his sexual desires.'"

This hadith can be found in the *Sahihayn* and the wording belongs to al-Bukhari.¹

1 Al-Bukhari: (No. 5065), Muslim: (1400).

*“How can I seek knowledge
and support my wife and
children?”*

الأربعون المنيرية

Hadith # 2



Narrated ‘Umar, radiyallahu ‘anhu, “I heard the Messenger of Allah (ﷺ) saying,

لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا ، وَتَرُوحُ بِطَانًا

‘If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.”

This hadith has been collected by at-Tirmidhi¹, an-Nasai’ee in *as-Sunan al-Kubra*² and Ibn Majah.³

1 (No. 2344). Al-Haafidh at-Tirmidhi said that it is “Hasan Sahih.”

2 (No. 10586)

3 (No. 4164)

*“A student of knowledge
should not neglect his
wife.”*

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Hadith # 3



Al-Aswad narrated that one day he asked his teacher, ‘Aishah, radiyallahu ‘anha, “What did the Prophet (ﷺ) use to do in his house?” She replied,

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - تَعْنِي خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ
إِلَى الصَّلَاةِ

‘He used to keep himself busy serving his family and when it was time for salat he would go out to the masjid.’”

This hadith has been collected by al-Bukhari in his authentic *Jaami*'.¹

1 (No. 676).

*“The great student of
knowledge killer.”*

الأربعون المنيرية

Hadith # 4



Narrated Ka'ab Ibn Malik al-Ansari, radiyallahu 'anhu, "The Messenger of Allah (ﷺ) said,

مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ
وَالشَّرَفِ لِدِينِهِ

“Two wolves let loose among sheep are no more destructive to them than a man’s desire for wealth, status and honor is to his religion.”

This hadith has been collected by at-Tirmidhi in his *Jaami*'.¹

1 (No. 2376) and he declared it to be authentic.

*“Beware of
self-amazement and
conceit.”*

الأربعون المنيرية

Hadith # 5



Narrated Abu Hurayrah, radiyallahu ‘anhu, “I heard the Messenger of Allah (ﷺ) saying,

كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِيَيْنِ ، فَكَانَ أَحَدُهُمَا يُذْنِبُ ، وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ : أَقْصِرْ ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ : أَقْصِرْ ، فَقَالَ : خَلَنِي وَرَبِّي ، أُبْعِثْ عَلَيَّ رَقِيبًا؟ فَقَالَ : وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ ، أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ ، فَقَبَضَ أَرْوَاحَهُمَا ، فَاجْتَمَعَ عِنْدَ رَبِّ الْعَالَمِينَ ، فَقَالَ لِهَذَا الْمُجْتَهِدُ : أَكُنْتَ بِي عَالِمًا ، أَوْ كُنْتَ عَلَى مَا فِي يَدَي قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ : اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي ، وَقَالَ لِلْآخَرِ : اذْهَبُوا بِهِ إِلَى النَّارِ . قَالَ أَبُو هُرَيْرَةَ : وَالَّذِي نَفْسِي بِيَدِهِ ، لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ

‘Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The pious friend used to see the other one sinning and he would say: ‘Refrain.’

One day, he found him sinning, and he said to him: ‘Refrain.’

He said: ‘Leave me alone, by my Lord. Have you been sent as a watchman over me?!’

The pious man said: ‘By Allah, Allah will not forgive you nor admit you to Paradise.’

Then their souls were taken (in death), and they met before the Lord of the Worlds.

He said to the one who used to strive (in worship): ‘Did you have knowledge of Me, or did you have power over that which is in My Hand?’

And He said to the sinner: ‘Go and enter Paradise, by My Mercy.’

He said to the other (the pious man): ‘Take him to the Fire.’

Abu Hurayrah said: ‘By the One in whose hand is my soul, he made a statement that doomed his soul in his life in this world and the next.’”

This hadith has been collected by Abu Dawud.¹

1 (No. 4901).

*“Never fall prey to
Dawah Gossip.”*

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Hadith # 6



Narrated Hudhayfah, radiyallahu ‘anhu, “I heard the Messenger of Allah (ﷺ) saying,

لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ

‘No one who spreads malicious gossip will enter Paradise.’”

This hadith has been collected by al-Bukhari¹ and Muslim.²

1 (No. 6056)

2 (No. 105)

*“Facebook? The student
of knowledge and social
media.”*

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Hadith # 7



Narrated Sahl Ibn Sa'd, radiyallahu 'anhu, "Allah's Messenger (ﷺ) said,

مَنْ يَضْمَنْ لِي مَا بَيْنَ لِحْيَتِهِ وَمَا بَيْنَ رِجْلَيْهِ ؛ أَضْمَنْ لَهُ الْجَنَّةَ

‘Whoever can guarantee the purity and chastity of that which is between his two jaw bones and that which is between his two legs, I guarantee for him Paradise.’”

This hadith has been collected by al-Bukhari.¹

1 (No. 6474)

*“The student of
knowledge must avoid
personality worship.”*

الأربعون المنيرة

Hadith # 8



Narrated Mutarrif, “My father said: ‘I went with the delegation of Banu ‘Amir to the Messenger of Allah (ﷺ), and we said: ‘You are our master (Sayyid).’ He said,

السَّيِّدُ اللَّهُ

‘The Master (as-Sayyid) is Allah.’

We said: ‘And you are the most virtuous of us, and the most generous.’

He (ﷺ) said,

قُولُوا بِقَوْلِكُمْ ، أَوْ بَعْضِ قَوْلِكُمْ ، وَلَا يَسْتَجْرِئَكُمُ الشَّيْطَانُ

‘Say what you said, or part of it, but do not let the Shaytan catch you in his snare.’”

This hadith has been collected by Abu Dawud.¹

1 (No. 4806)

*“Every thoroughbred
misses a gallop.”*

الأربعون المنيرية

Hadith # 9



Narrated Abu Hurayrah, radiyallahu ‘anhu, “When the Messenger of Allah (ﷺ) died and Abu Bakr succeeded as the khalifah, and some of the Arabs reverted to apostasy :

‘Umar Ibn al-Khattab said to Abu Bakr: ‘How can you fight the people when the Messenger of Allah (ﷺ) said,

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا : لَا إِلَهَ إِلَّا اللَّهُ ، فَمَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، فَقَدْ عَصَمَ مِنِّي مَالَهُ ، وَنَفْسَهُ ، إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ

‘I have been commanded to fight the people until they say La ilaha illallah, thus the wealth and souls of those who say it are sacred unless they violate one of the laws of laws, and their reckoning will be with Allah!’

Abu Bakr said: ‘By Allah! I will most certainly fight those who separate salat and zakat, for zakat is what is due on wealth. By Allah, if they withhold from me a rope that they used to give to the Messenger of Allah (ﷺ), I will fight them for withholding it.’

‘Umar Ibn al-Khattab said: ‘By Allah, as soon as I saw that Allah had opened Abu Bakr’s heart to the idea of fighting, I knew that he was right.’”

This hadith is agreed upon.¹

1 Al-Bukhari (No. 7284) and Muslim (No. 20).

*“Your teacher should be
an actual expert.”*

الأربعون المنيرية

Hadith # 10



Narrated ‘Abdullah Ibn Mas’ud, radiyallahu ‘anhu, “One day Abu Bakr and Umar gave him the glad tidings that the Messenger of Allah (ﷺ) said regarding him and his praise of his mastery of the Qur’an,

مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًا كَمَا أُنْزِلَ ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ
ابْنِ أُمِّ عَبْدِ

‘Whoever would like to recite the Qur’an as fresh as when it was revealed, let him recite it like Ibn Umm ‘Abd.’”

This hadith has been collected by Ahmad¹ and Ibn Majah.²

1 (No. 18457)

2 (No. 138)

*“Your teacher should be
a person of Sunnah.”*

الأربعون المنيرية

Hadith # 11



Narrated Jabir Ibn ‘Abdillāh, radiyallāhu ‘anhuma: “When the Messenger of Allah (ﷺ) would deliver the Jumu’ah sermon, his eyes would turn red, his voice would become loud, and his anger would increase, until it was if he was warning of an attacking army saying,

صَبَحَكُمْ وَمَسَّكُمْ

‘The enemy has made a morning and evening attack on you.’

He (ﷺ) would also say,

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ

‘The last hour and I have been sent like these two.’ And he would join his forefinger and his middle finger – and also say,

أَمَّا بَعْدُ ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا ، وَكُلُّ بَدْعٍ ضَلَالَةٌ

‘The best speech is the Book of Allah, the most excellent guidance is that of Muhammad. The worst of religious matters are those which are newly invented, and each and every innovation is misguidance.’

He (ﷺ) would then say,

1 It is also correct pronounce this sentence with a fattah vowel soud.

أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ ، وَمَنْ تَرَكَ دَيْنًا أَوْ
ضِيَاعًا فَلِيَ وَعَلَيَّ

‘I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; but whoever leaves behind a debt or responsibility of paying it off and caring for them then it rests upon me.’”

This hadith has been collected by Muslim.²

2 (No. 867)

*“Never eat from paper
plates.”*

الأربعون المنيرية

Hadith # 12



Narrated Wathilah Ibn al-Asqa', radiyallahu 'anhu, the Messenger of Allah (ﷺ) said,

لَا تَزَالُونَ بِخَيْرٍ مَا دَامَ فِيكُمْ مَنْ رَأَى رَأْيِي وَصَاحِبِي ، وَاللَّهِ لَا تَزَالُونَ بِخَيْرٍ مَا دَامَ فِيكُمْ مَنْ رَأَى مَنْ رَأَى رَأْيِي وَصَاحِبَ مَنْ صَاحِبِي ، وَاللَّهِ لَا تَزَالُونَ بِخَيْرٍ مَا دَامَ فِيكُمْ مَنْ رَأَى مَنْ رَأَى مَنْ رَأَى رَأْيِي وَصَاحِبَ مَنْ صَاحِبَ مَنْ صَاحِبِي

‘You will be fine as long as my disciples and companions are among you. By Allah! You will continue to be upon good as long as the disciples of my disciples are among you. By Allah! You will be fine as long as the disciples of the disciples of my disciples are among you.’”

This hadith has been collected by Imam Ibn Abi Asim in his book *As-Sunnah*.¹

1 (No. 1481)

*“Show your teacher the
utmost respect no matter
who he/she may be.”*

الأربعون المنيرية

Hadith # 13



Narrated Abu Hurayrah, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ ، أَعَلَّمَكُمُ ، فَإِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ ، وَلَا يَسْتَدْبِرُهَا ، وَلَا يَسْتَتِبُ بِيَمِينِهِ

‘Indeed, my position to you is like a father who teaches his children. So when one of you wishes to relieve him/herself then let him not face the Qiblah, nor turn his back towards it, nor clean himself with his right hand.’”

Abu Hurayrah went on to say,

وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ ، وَيَنْهَى عَنِ الرُّوثِ وَالرَّمَّةِ

‘The Prophet (ﷺ) used to order us to use three stones, and prohibit us from using dung and bones as sanitary napkins.’”

This hadith has been collected by Abu Dawud.¹

1 (No. 8)

*“Going back and forth
with your teacher?”*

الأربعون المنيرية

Hadith # 14



Narrated Sa'd Ibn Abi Waqqas, radiyallahu 'anhu, "One day Allah's Messenger (ﷺ) distributed something amongst a group of people while I was sitting there but he left off a man that I thought was the best of them all. 'O Messenger of Allah! Why have you not given 'so and so a man,' anything? I swear by Allah, I see him to be a true believer,' I protested.

أَوْ مُسْلِمًا

'Or merely a Muslim?'

The Messenger of Allah (ﷺ) countered me. I remained quiet for a while, but could not help but repeat what I said because of what I knew about the man. So I asked the Messenger of Allah (ﷺ) a second time and he replied to me the same way he did the first time. This happened once more, three times all together, and he finally said to me,

يَا سَعْدُ ، إِنِّي لَأُعْطِي الرَّجُلَ ، وَغَيْرَهُ أَحَبَّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ

'O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah.'"

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This hadith can be found in the *Sahihayn*¹ and the wording belongs to al-Bukhari.

1 Al-Bukhari (No. 27), Muslim (No. 150)

“Stick to your teacher.”

الأربعون المنيرية

Hadith # 15



‘Amr Ibn Maymun al-Awdi said, “Mu’adh Ibn Jabal came to us in Yemen as the emissary of the Messenger of Allah (ﷺ). One morning I heard him say the takbir during Salatul -Fajr. He was a man with a very deep voice, and immediately, love for him was placed in my heart.

I did not leave him until I buried him in Sham. After his death, I went on to search for the most knowledgeable man alive, and found out about Ibn Mas’ud.

After discovering him, I traveled and stuck to him until he died. Once, he told me that the Prophet (ﷺ) said,

كَيْفَ بِكُمْ إِذَا أَنْتَ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلَاةَ لغيرِ مِيقَاتِهَا ، قُلْتُ : فَمَا تَأْمُرُنِي إِنْ أَذْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ : «صَلِّ الصَّلَاةَ لِمِيقَاتِهَا ، وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً

‘What will you do when the time comes in which your leaders delay the congregational prayers?’

I said: ‘So what do you command me to do if I live to that time, O Messenger of Allah?’

He said: ‘Offer the prayers at their proper times, and make your prayers with them with the intention of voluntary salat.’”

This hadith has been collected by Abu Dawud.¹

1 (No 432)

*“The true master of
knowledge is gentle with
his pupils.”*

الأربعون المنيرية

Hadith # 16



Narrated ‘Aishah, radiyallahu ‘anha, “The Messenger of Allah (ﷺ) said,

إِنَّ اللَّهَ رَفِيقٌ : يُحِبُّ الرِّفْقَ ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ

‘Allah is indeed Gentle, and surely He is fond of gentleness. He grants and allows things to happen with it that which He does not grant with harshness.”

This hadith has been collected by Abu Dawud.¹

1 (No. 4807)

*“The Master should offer
du’a for the learner.”*

الأربعون المنيرية

Hadith # 17



Narrated Ibn' Abbas, radiyallahu 'anhuma, "Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution.

مَنْ وَضَعَ هَذَا؟

'Who placed it?'

He asked, and when he was informed accordingly, he said,

اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ

'O Allah! Make him a learned scholar in the religion.'"

This hadith has been collected by al-Bukhari.¹

1 (No. 143)

*“Demanding more from
your teacher.”*

الأربعون المنيرية

Hadith # 18



Narrated by Shu'ayb Ibn 'Abdillah Ibn 'Amr, from this father, radiyallahu 'anhu, who said, "The Messenger of Allah (ﷺ) once said to me,

صُمْ يَوْمًا وَلَكَ أَجْرُ عَشْرَةٍ

'Fast one day and you will have the reward of ten.'

'Let me fast more,' I replied.

صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ تِسْعَةٍ

'Fast two days and you will have the reward of nine.'

He told me. I demanded from him more and he finally told me,

صُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ ثَمَانِيَةٍ

I said, 'Let me fast more than that.' He said, 'Fast three days and you will have the reward of eight.'"

This hadith has been collected by an-Nasa'ee.¹

1 (No. 2398)

*“The best teachers are
those who are the most
generous.”*

الأربعون المنيرة

Hadith # 19



Narrated ‘Abdullah Ibn Mas’ud, radiyallahu ‘anhu, “I asked the Prophet (ﷺ) which deed is the dearest to Allah?” He replied,

الصَّلَاةُ عَلَى وَقْتِهَا

‘The daily prayers at their prescribed times.’

‘Then what comes next?’ I asked. He said,

ثُمَّ بِرُّ الْوَالِدَيْنِ

‘To be good and dutiful to your parents.’

‘Then what comes next?’ I asked a second time. He told me,

الْجِهَادُ فِي سَبِيلِ اللَّهِ

‘To fight in Allah’s cause.’

Ibn Mas’ud concluded, ‘These were told to me by the Messenger of Allah (ﷺ) and if I had asked for more, he would have certainly given me.”

This hadith has been collected by al-Bukhari¹ and Muslim.² The wording belongs to al-Bukhari.

1 (No. 527)

2 (No. 85)

*“Teach the student in
the form of a question.”*

الأربعون المنيرية

Hadith # 20



Narrated Abu Hurayrah, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

أَتَدْرُونَ مَا الْمَفْلُسُ؟

‘Do you know who the bankrupt is?’

‘Among us, the bankrupt is he who has no dirham nor goods,’ we answered. He (ﷺ) went on to teach us by saying,

إِنَّ الْمَفْلُسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ ، وَصِيَامٍ ، وَزَكَاةٍ ، وَيَأْتِي قَدْ شَتَمَ هَذَا ، وَقَذَفَ هَذَا ، وَأَكَلَ مَالَ هَذَا ، وَسَفَكَ دَمَ هَذَا ، وَضَرَبَ هَذَا ، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ ، وَهَذَا مِنْ حَسَنَاتِهِ ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ، ثُمَّ طُرِحَ فِي النَّارِ

‘The bankrupt from my nation is he who comes on the Day of Resurrection with all sorts of righteous deeds such as, fasting, zakat, and many others, but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one, etc. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be thrown and cast upon him, then he will be thrown into the Fire.’”

This hadith has been collected by Muslim.¹

1 (No. 2581)

*“Teaching and learning
through actions.”*

الأربعون المنيرية

Hadith # 21



Narrated Jabir Ibn ‘Abdillah, radiyallahu ‘anhuma, “I saw the Prophet (ﷺ) stoning the jamrah while riding on the Day of Sacrifice, and saying,

لِتَأْخُذُوا مَنَاسِكَكُمْ ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ

‘Learn your rituals of Hajj from me, for I don’t know, perhaps this will be my last Hajj.’”

This hadith has been collected by Muslim in his authentic musnad.¹

1 (No. 1297)

*“The permissibility of
asking a question for the
benefit of others.”*

الأربعون المنيرية

Hadith # 22



Buraydah, radiyallahu ‘anhu, narrated,

جَاءَتْ فَتَاةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ، لِيَرْفَعَ بِي خَسِيسَتَهُ، قَالَ: فَجَعَلَ الْأَمْرَ إِلَيْهَا، فَقَالَتْ: قَدْ أَجَزْتُ مَا صَنَعَ أَبِي، وَلَكِنْ أَرَدْتُ أَنْ تَعْلَمَ النِّسَاءُ أَنَّ لَيْسَ إِلَى الْأَبَاءِ مِنَ الْأَمْرِ شَيْءٌ

“One day a girl came to the Prophet (ﷺ) saying, ‘My father married me to his brother’s son so that he might raise his status thereby.’ The Prophet (ﷺ) gave her the choice, and she said: ‘I have approved of what my father did, but I wanted women to know that their fathers have no right to do such things.’”

This hadith has been collected by Ibn Majah.¹

1 (No. 1874).

*“The permissibility of
praising oneself if there is
a need.”*

الأربعون المنيرية

Hadith # 23



Narrated 'Aisha, radiyallahu 'anha, "Whenever Allah's Messenger (ﷺ) ordered the Muslims to do something, he would order them with deeds which were easy for them to do. So once the companions said, 'O Allah's Messenger! We are not like you. Allah, the Sublime and Exalted, has forgiven you of your past and future sins.'

So Allah's Messenger (ﷺ) became very angry so much that it became apparent on his face, and thus addressed them saying,

إِنَّ أَتَقَاكُمْ وَأَعْلَمَكُم بِاللهِ أَنَا

'I fear Allah, more, and know Allah better than all of you do.'

This hadith has been collected by al-Bukhari.¹

1 (No. 20)

*“Loyalty and
thankfulness for your
teacher.”*

الأربعون المنيرية

Hadith # 24



Narrated Isma'il Ibn Ibrahim Ibn 'Abdillah Ibn Abi Rabia'ah al-Makhzumi, from his father, from his grandfather, that the Prophet (ﷺ) once borrowed thirty or forty thousand from him, when he fought at Hunayn. When he came back and paid back the loan the Prophet (ﷺ) said to him,

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، إِنَّمَا جَزَاءُ السَّلَفِ الْوَفَاءُ وَالْحَمْدُ

“May Allah bless your family and your wealth for you. The reward for lending is repayment and words of praise.”

This hadith has been collected by Ibn Majah.¹

1 (No. 2424)

*“Honoring your teacher’s
wishes.”*

الأربعون المنيرية

Hadith # 25



Narrated Zayd Ibn Thabit, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) ordered me to learn the language of the Jews; Syriac, and said to me,

إِنِّي وَاللَّهِ! مَا أَمْنُ يَهُودَ عَلَى كِتَابِي

‘By Allah! I cannot trust the Jews of Madinah to write letters for me, nor translate the letters that other Jews of Arabia write to me.’

So I learned it, and barely half a month had passed before I mastered it. I used to write for him when he wanted something written, and I used to read for him when something was written to him.”

This hadith has been collected by Abu Dawud.¹

1 (No. 3628)

*“The brilliant pupil; a
most prized possession.”*

الأربعون المنيرية

Hadith # 26



Narrated 'Aisha, radiyallahu 'anha, "A woman asked the Prophet (ﷺ) how she should perform ghusl when a woman becomes clean from her monthly period. He told her to take a piece of cloth scented with musk and purify herself with it. She said, 'How do I purify myself with it?' He said,

تَطْهَرِي بِهَا سُبْحَانَ اللَّهِ

'Purify yourself with it, Subhanallah!'

And then covered his face." (One of the narrators) Sufyan Ibn Uyaynah showed us how he covered his face with his hands – 'Aishah said, "I pulled her towards me, because I understood what the Prophet (ﷺ) meant, and I said: "Follow the traces of blood with it."

This hadith can be found in the *Sahihayn*.¹

1 Bukhari: (No. 314), Muslim: (No. 332)

*“The knowledge seeker
should wear white
garments.”*

الأربعون المنيرية

Hadith # 27



Narrated Abu Dharr, radiyallahu ‘anhu, “I came to the Prophet (ﷺ) while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He told me,

مَا مِنْ عَبْدٍ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ
قُلْتُ : وَإِنْ زَنَى وَإِنْ سَرَقَ؟
قَالَ : وَإِنْ زَنَى وَإِنْ سَرَقَ
قُلْتُ : وَإِنْ زَنَى وَإِنْ سَرَقَ؟
قَالَ : وَإِنْ زَنَى وَإِنْ سَرَقَ
قُلْتُ : وَإِنْ زَنَى وَإِنْ سَرَقَ؟
قَالَ : وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ

‘There is no slave of Allah that says, la ilaha illallah, and then later on he dies while believing in that, except that he will enter Paradise.’

I said, ‘Even if he had committed illegal sexual intercourse and theft?’

He said, ‘Even if he had committed illegal sexual intercourse and theft?’

I said, ‘Even if he had committed illegal sexual intercourse and theft?’

He said, ‘Even if he had committed illegal sexual intercourse and theft.’

I said, ‘Even if he had committed illegal sexual intercourse and

theft?’

He said, ‘Even if he had committed sexual intercourse and theft in spite of Abu Dharr’s dislike.’”

وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا قَالَ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ

One of the narrators said, “Whenever Abu Dharr used to narrate this hadith he would make sure he mentioned the part, ‘In spite of Abu Dharr’s dislike.’”

قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا عِنْدَ الْمَوْتِ، أَوْ قَبْلَهُ إِذَا تَابَ وَنَدِمَ، وَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، غُفِرَ لَهُ

Abu ‘Abdillah, Imam al-Bukhari, said, “The interpretation of this hadith means at the time of death or before it; if one repents and regrets and says, ‘la ilaha illallah’; he will be forgiven of his sins.”

This hadith has been collected by al-Bukhari¹ and the wording belongs to Muslim.²

1 (No. 5827)

2 (No. 94)

الأربعون المنيرية

Hadith # 28



Narrated Ibn ‘Abbas, radiyallahu ‘anhuma, “The Messenger of Allah (ﷺ) said,

الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ ، وَإِنَّ خَيْرَ أَوْحَالِكُمُ الْإِثْمِدُ : يَجْلُو الْبَصَرَ ، وَيُنْبِتُ الشَّعْرَ

‘You should wear white garments, for they are among your best, and you should also shroud your deceased in them. The best of your kuhl is antimony (al-Ithmid), for it clears the vision and makes the hair grow.”

This hadith has been collected by Abu Dawud¹, at-Tirmidhi² and Ibn Majah.³

1 (No. 3878, 4061)

2 (No. 994) and he called it “Hasan sahih.”

3 (No. 3566)

*“The student of
knowledge has to be
mindful of his / her
appearance.”*

الأربعون المنيرية

Hadith # 29



Narrated Bara' Ibn 'Azib, radiyallahu 'anhu,

كَانَ النَّبِيُّ مَرْبُوعًا ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ ، لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ ، رَأَيْتُهُ
فِي حُلَّةٍ حُمْرَاءَ لَمْ أَرْ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ

“The Prophet (ﷺ) was of moderate height, having broad shoulders and long hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him.”

Another variation of this hadith states,

إِلَى مَنْكِبَيْهِ

“To his shoulders.”

This hadith can be found in the *Al-Jami'* of Imam al-Bukhari.¹

1 (No. 3551)

*“Memorizing and
reviewing the Glorious
Qur'an.”*

الأربعون المنيرية

Hadith # 30



Narrated ‘Abdullah Ibn Mas’ud, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

بِسْمَا لِأَحَدِهِمْ يَقُولُ : نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ ، بَلْ هُوَ نُسِّي ، اسْتَذْكِرُوا
الْقُرْآنَ فَلَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ ، مِنَ النَّعَمِ بِعُقْلِهَا

‘How wretched is one of them who says: ‘I have forgotten such and such a verse.’ Rather he has been caused to forget. Try to remember the Qur’an, for it is more inclined to escape from the hearts of men than camels from their ropes.”

This hadith has been collected by Imam Muslim.¹

1 (No. 790)

*“Mastery of the
Sciences of Hadith.”*

الأربعون المنيرية

Hadith # 31



Narrated Abdul-Malik Ibn Sa'eed Ibn Suwayd, from Abu Humayd and Abu Usayd, radiyallahu 'anhuma, "The Prophet (ﷺ) said,

إِذَا سَمِعْتُمُ الْحَدِيثَ عَنِّي تَعْرِفُهُ قُلُوبُكُمْ ، وَتَلِينُ لَهُ أَشْعَارُكُمْ ، وَأَبْشَارُكُمْ ، وَتَرَوْنَ أَنَّهُ مِنْكُمْ قَرِيبٌ ، فَأَنَا أَوْلَاكُمْ بِهِ ، وَإِذَا سَمِعْتُمُ الْحَدِيثَ عَنِّي تُنْكِرُهُ قُلُوبُكُمْ ، وَتَنْفِرُ أَشْعَارُكُمْ ، وَأَبْشَارُكُمْ ، وَتَرَوْنَ أَنَّهُ مِنْكُمْ بَعِيدٌ فَأَنَا أَبْعَدُكُمْ مِنْهُ

‘When you hear a hadith being attributed to me which your hearts recognize, at which your hair and skin become tender, and you feel that it is near to you: know that I am nearer to it than you. And when you hear a hadith being attributed to me of which your hearts disapprove, from which your hair and skin recoil, and you feel that it is far from you: know that I am even farther from it than you.’”

This hadith can be found in the Musnad of Ahmad.¹

1 (No. 16058)

*“The Reward for
calling others to
beneficial knowledge.”*

الأربعون المنيرية

Hadith # 32



Narrated Abu Hurayrah, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

مَنْ دَعَا إِلَى هُدًى ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا ، وَمَنْ دَعَا إِلَى ضَلَالَةٍ ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

‘Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest.’”

This hadith has been collected by Imam Muslim in his Authentic Musnad.¹

1 (No. 2674)

*“The continuous reward
of spreading the Sunnah.”*

الأربعون المنيرية

Hadith # 33



Narrated Abu Hurayrah, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ : إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

‘When a man dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous child who will pray for him.’”

This hadith has been collected by Muslim.¹

1 (No. 1631)

*“The immense reward
for those who defend the
Sunnah.”*

الأربعون المنيرية

Hadith # 34



Narrated Abu Hurayrah, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

إِنَّ رُوحَ الْقُدُسِ مَعَ حَسَّانَ مَا نَافَحَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘Jibril will be with Hassan as long as he defends and stands up for the Messenger of Allah (ﷺ).”

This hadith has been collected by Abu Dawud.¹

1 (No. 5051)

*“Patience upon the
rigors of calling others to
beneficial knowledge.”*

الأربعون المنيرية

Hadith # 35



Narrated Abul-'Ahwas, from his father, radiyallahu 'anhu, "One day I went to the Prophet (ﷺ) and he looked at me from top to bottom, 'What exactly are you calling to? And what exactly do you forbid the people from doing?' I asked.

لَا شَيْءَ إِلَّا اللَّهَ وَالرَّحِمَ ، قَالَ : أَتَتْنِي رَسُولٌ مِنْ رَبِّي فَضَقْتُ بِهَا ذَرْعًا
وَرَوَيْتُ أَنَّ النَّاسَ سَيَكْذُبُونَنِي ، فَقِيلَ لِي : لَتَفْعَلَنَّ أَوْ لَيَفْعَلَنَّ بِكَ

'The only thing that I call the people to is to single out Allah in worship, and to keep ties to the wombs that bore them,' He answered. 'A message has come to me from Allah, my Lord,' he went on to say, '...and I became awfully distressed and knew for sure that the people would belie me. But I was warned, 'You will certainly carry out your duty or you will be handled.'"

This hadith has been collected by al-Bukhari in his book *Khalq Af'aal al-Ibad*.¹

1 (No. 100)

Hadith # 36



Narrated Taariq al-Muharabi, radiyallahu ‘anhu, “One day I say the Messenger of Allah (ﷺ) passing by in the Dhul-Hijaz Market wearing a red mantle,

يَا أَيُّهَا النَّاسُ ، قُولُوا : لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا

‘O people! Say, laa ilaha illah, and you will prosper,’

He cried out, but behind him trailed a man who was pelting him with stones which caused his heels to run red with blood. ‘Don’t listen to him, he is a terrible liar!’ the man shrieked. I curiously asked, ‘Who is this man following and hitting him with stones?’ ‘That there is ‘Abdul-‘Uzza Abu Lahab,’ they told me.”

This hadith has been collected by Imam Ibn Khuzaymah in his Sahih.¹

1 (No. 159)

*“Defeating the ignorant
with wisdom, cunning
ways and gentleness.”*

الأربعون المنيرية

Hadith # 37



Narrated Abu Umamah, radiyallahu ‘anhu, “One day a young man came to the Prophet (ﷺ), ‘O Messenger of Allah, please allow me to make fornication!’ the young man boldly asked. Of course the people turned to him staring and telling him to refrain from asking such a horrible question but the Messenger of Allah (ﷺ) insisted on him to be brought closer. Once he got as close as he possibly could the Messenger of Allah (ﷺ) asked him,

أَتُحِبُّ لَأُمِّكَ؟

‘Would you like that for your mother?’

لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ

‘By Allah, of course not, may Allah make me your ransom,’ the young man replied.

وَلَا النَّاسُ يُحِبُّونَهُ لَأُمَّهَاتِهِمْ

‘Nor do people like it to be done to their mothers.’

أَفَتُحِبُّ لَابْنَتِكَ؟

‘Would you like that for your daughter?’

لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ

‘By Allah, of course not, may Allah make me your ransom,’

وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ

‘Nor do people like it to be done to their daughters.’

أَفَتُحِبُّهُ لِأُخْتِكَ؟

‘Would you like that for your sister?’

لَا وَاللَّهِ ، جَعَلَنِي اللَّهُ فِدَاكَ

‘By Allah, of course not, may Allah make me your ransom,’

وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ

‘Nor do people like it to be done to their sisters.’

أَفَتُحِبُّهُ لِعَمَّتِكَ؟

‘Would you like that for your paternal aunt?’

لَا ، وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ

‘By Allah, of course not, may Allah make me your ransom,’

وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ

‘Nor do people like it to be done to their paternal aunts.’

أَفَتُحِبُّهُ لِحَالَاتِكَ؟

‘Would you like that for your maternal aunt?’

الأربعون المنيرية

لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ

‘By Allah, of course not, may Allah make me your ransom,’

وَلَا النَّاسُ يُحِبُّونَهُ لِحَالَاتِهِمْ

‘Nor do people like it to be done to their maternal aunts.’

After this dialogue the Prophet placed his hand on the young man and supplicated for him saying,

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ ، وَحَصِّنْ فَرْجَهُ

‘O Allah, forgive him his sins, cleanse his heart and safe guard his chastity.’

After that day the young man never even thought of committing anything like that.”

This hadith has been collected by Imam Ahmad.¹

1 (No. 22211)

*“Do you truly
understand what you’re
reading?”*

الأربعون المنيرية

Hadith # 38



Narrated Abu Bakr as-Siddiq, radiyallahu ‘anhu, “O people, you recite the following verse: ((O you who believe! Take care of your own selves. If you are guided by Allah those who are in error cannot harm you.)), but I have heard the Messenger of Allah (ﷺ) saying,

إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ

‘If the people see a tyrant and do not stop him, soon Allah will send His punishment upon them all.’”

This hadith has been collected by Imam Ahmad.¹

1 (No. 30)

*“Control your ego, O
student of knowledge.”*

الأربعون المنيرية

Hadith # 39



Narrated Abu Sa'id al-Khudri, radiyallahu 'anhu, "I heard the Messenger of Allah (ﷺ) saying,

خَيْرُ الْمَجَالِسِ أَوْسَعُهَا

"The best of gatherings are those which are most spacious."

This hadith has been collected by Abu Dawud.¹

1 (No. 4820)

*“Never mind the masses, O
student of knowledge!”*

الأربعون المنيرية

Hadith # 40



Narrated Ma'qil Ibn Yasar, radiyallahu 'anhu, "The Messenger of Allah (ﷺ) said,

الْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَيَّ

‘Worship during times of harj is like emigrating to me.’”

This hadith has been collected by Imam Muslim.¹

1 (No. 2948)

*“The superiority of the
people of hadith above all
others.”*

الأربعون المنيرية

Hadith # 41



Narrated ‘Abdullah Ibn Mas’ud, radiyallahu ‘anhu, “The Messenger of Allah (ﷺ) said,

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

“The closet people to me on the Day of Judgment will be those who sent the most prayers on me.”

This hadith has been collected by Abu ‘Esa at-Tirmidhi.¹

1 (No. 484), and he said about it, “Hasan gharib.”

Food For Thought...

الأربعون المنيرية

Narrated Abu Hurayrah, radiyallahu ‘anhu, the Prophet (ﷺ) said, “Allah the Exalted, says,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي ، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي ، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا ، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

‘I am just as My slave thinks I am and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.’”

This hadith has been collected by al-Bukhari¹ and Muslim.²

1 (No. 7405)

2 (No. 2675)

*Appendix 1: Who Is
A Hadith Disciple?*

الأربعون المنيرية

“Where are the people of hadith?!” - al Dhahabi

dis·ci·ple

də'sīpəl/

noun

a follower or student of a teacher, leader, or intellect.

From Latin: discipulus ‘learner,’ from discere ‘learn’; reinforced by Old French deciple.

Synonyms: follower, adherent, devotee, pupil, student, learner, upholder, supporter, proponent.



The hadith disciple.

The disciple of ahadith.

The follower of the Prophetic narrations of Muhammad ﷺ.

The disciple is whomsoever has chosen to devote their life to the path paved by the seal of the Messengers. The path that they have been commanded to traverse by the King of Kings in His Blessed Book. It is the path of those before him, who gained nobility and honor in accordance with their portion of inheritance. The disciple’s adherence to the narrations is what distinguishes him from others.

He is one who knows that the foundation of the tree is knowledge, while action is its fruits and leaves that conceal its harsh branches. It

Appendix I

is contrary to the way of the disciple for him to act while he does not know. Nor is he one who knows, yet remains idle. Thus he is saved from imbecility and does not become like the donkey who encumbrances himself with the load of books stacked upon his back. The true disciple is he whose hunger is not satiated except by this knowledge, and his limbs ache to be used in its implementation.

The disciple is the most valiant of the people, as the fortune he must defend cannot be quantified. The disciple is the most generous of the creatures and the most eager to share his bequest.

The disciple of hadith is a teacher whilst never ceasing to be a student. He is well acquainted with that of the old, while remaining in touch with the new. The disciple is one who knows what road he must take, just as he knows his destination. She is the lowest in the sight of the people while simultaneously the most honored. He is as rich as he is poor.

The disciple is a mother, a father, a son, a daughter, a widow, a husband. Raised on different plains of the expansive earth of Allah, their path is one that transcends the bounds of borders. While their origins are divergent, they are connected by the ever preserved rope of Allah.

While the robes of old aesthetic is not one that is statutory, a pocketwatch over one that ties to the wrist is definitely opted for. And while the teaist is not necessarily a disciple, the disciple is most definitely a teaist.

*Appendix II: The
Manhajiyah of
Reading Books*

الأربعون المنيرة

Students of knowledge are a small minority in the world. Among this minority there is even less of those that spend adequate time reading. A major part of the hadith renaissances is to revive the love of reading and appreciation for books. Why?

Why is it important for the student of knowledge to read? How often should a student of knowledge finish a book? Is it recommended or permissible for a student of knowledge to read a book by him or herself without the supervision of a trained teacher?

These questions should be taken to the ocean. Go and ask a fish, “Why is important for you to be in water? Why do you need to have gills?” Ask the whale the importance of its blowhole. Obviously, a fish would not be able to respond to you but if it could it would look at you annoyed for asking such an absurd question.

The student of knowledge and their books resemble the water to the fish; the air to the bird; the burrow to the ant; the beehive to worker and queen bee. Without one that other does not exist. Without the latter the former is of no purpose.

The student of knowledge therefore lives off of books. Their lifeline is black and white, white and black. Allah azza wa jal has spoken about this many times in Al-Qur’an Al-Karim.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

Allah himself swears by the pen and that which they write record.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Appendix II

“Recite in the name of your Lord who created you. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not [96:1-5].”

The student of knowledge sleeps on top of books. Eats breakfast on top of books. When they walk, when they drive, when they ride there is always a book with them. Anytime they leave their house without a book or some type of article for reading, memorizing or studying then they consider themselves naked and exposed.

Their ‘awrah is out if they do not have something in their pocket or book bag. This is their opportunity to feed their soul. Just like how the body doesn’t have to think about shivering when its cold outside the same applies to reading for the student of knowledge. It is their natural reflex.

A student of knowledge should be mindful of what books to buy, what books not to buy, what books should be read and what books should be referenced, what books tell a student about other books, both their benefits and mistakes, what books are classic and what books are modern, what books should be studied with a teacher and what books can be read during their own independent time.

There are books that a student of knowledge should write down fawaa'id from and others that they should read for pure enjoyment. Also one book that's read five times may be better than reading five different books. The concept of mastering a field and the style of its authors is crucial before moving onto the next step.

A student of knowledge should realize the obligation of building

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their own library. The public library is one thing. The electronic library is another thing. But there is nothing like the actual book, its classical feel and scent. It is reflective of the saying “using the master’s bow.” What makes a book special is that it was once owned and read by someone.

A few things come with building a library. A student should know the rulings of borrowing and lending books. Is it permissible? Is it recommended? And if it is, should all books be lent out or just a few books? Also what about the art of collecting rare books that are out of print and hard to find?

We can go on for several pages talking about the manhajjiyyah of reading books and building a library. My intention is to highlight the position of reading religiously as a student of knowledge.

Athletes that torture themselves during practice are rewarded when it comes to the game. They reach an echelon that the average person does not reach. The same applies to your mental training and richness. If you loved to read books before practicing Islam then seeking knowledge should increase that thirst. If you don’t like reading books, like most people, then start by picking up something interesting to read - even if it is not necessarily Islamic.

It may light the fire that will turn into an uncontrollable blaze. That blaze being your new addiction to reading until you feel like a fish without water otherwise.

At the end of it all - what is the purpose of reading a book?

It is to act upon the knowledge that you get, to pass it on and share the information with other people - just like seeking knowledge from

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the shaykh and listening. I ask Allah azza wa jal to make us love books and to teach us how to better our souls with what is contained in their pages.

Recommended Book List:

- ١- أخلاق العلماء - للأجري
- ٢- شرف أصحاب الحديث - للخطيب
- ٣- جامع بيان العلم وفضله - لابن عبد البر
- ٤- الجامع لأخلاق الراوي وآداب السامع - للخطيب
- ٥- تذكرة السامع والمتكلم - لابن جماعة

- #1 Etiquettes with the Quran - An-Nawawi
- #2 The Excellence of Knowledge - Ibn Rajab
- #3 The Book of Knowledge - Ibn Uthaymeen
- #4 A Compendium of Knowledge and Wisdom - Ibn Rajab
- #5 Traveling in the Pursuit of Knowledge - Khateeb Baghdadi

Book Buying Etiquettes:

- Write down your name and the date on the inside cover with a pen
- Mark the place of purchase
- Before shelving the book read all of the introductions (i.e. by the author, editor, translator etc.)
- Read through the table of contents

*When you have done that, then you are aware of the book's content and can return to it in the future with a specific goal in mind.

*Appendix III: Korean
Cinnamon Tea / Punch
Recipe*

الأربعون المنيرة

수정과

Su-Jeong-Gwa
Korean Cinnamon Tea/Punch

Yield: Serves 20 disciples (enough for the whole dojo)

Active Time: 2,916,669 grains of sand in an hourglass
(45 mins/excluding chill time)

Ingredients:

1 gallon (3.8L) water

70 grams cinnamon sticks (12-15 small sticks)

100 grams of fresh ginger, skinned and thinly sliced

1/4 cup (packed) raw sugar (brown sugar is acceptable as well)

Pine nuts for garnish (optional)

Preparation:

1. Pour the water into a large pot.
2. Add the cinnamon and ginger and bring to a boil. Reduce the heat and simmer for about 30 minutes.
3. Remove from the heat and carefully extract the cinnamon and ginger.
4. Add the brown sugar and stir until completely dissolved.

Appendix III

5. Let cool, then refrigerate for several hours (preferably overnight) until chilled.

Bonus: If you wish, sprinkle a few pine nuts, Chinese dates, or persimmon in each cup before serving. Allow the persimmon to sit for 1 hour before serving to release flavours.

This tea is traditionally enjoyed in the winter time, although it is most often chilled. The “fire” of the cinnamon and ginger is intended to heat your insides and the beverage is chilled to balance this heat.